

AN
EXPOSITION
OF THE XI. XII AND
XIII. CHAPTERS OF
THE REVELATION.

Wherein most of the matters of
greatest moment contained in the
booke of the Revelation
are unfolded.

By a late Writer, whose certaine name
is not knowne to the Publisher hereof,
only these two letters T. I. are in his
Advertisement to *Quene*
Elizabeth.

The Contents whereof are in
the next Page.



Printed An.Dom. 1623.

Contents of these three
Chapters.

The estate of the Primitive Church before her dispersion.

The Churches first persecution by the Heathen Emperours.

The flight of the Church into the wilderness. (ness)

The rising of Antichrist: his seven heads and ten hornes.

The second Beast, and his two hornes.

The practise of Antichrist and his Clergie against the Church.

The Image of the Beast.

The Marke of the Beast.

The name and number of the Beast.

The end of the Beast, and destruction of his Citie.

And the end of the world.

The reasons that moued me to publish this same, are these two: first, the hope of good that it may doe to the Church of God, in these troublesome times: and secondly, hoping that it may be a meane to bring forth the rest, either from the Author, or from some other that may haue it in keeping.

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CHAP. XI.

1. The regenerate Christians onely are the Church and heritage of God.
3. The residue are outcasts and refused.
7. Of the two testifiers and preservers of truth.
13. Antichrist killoth them, but the Lord restoreth them life againe.
15. Great diffention ariseth thereupon: the day of iudgement is foreshewed.

VERSE 1. And there was giuen me a reed, like vnto a mete-yard; and the Angell that stood by me, said, Rise, and measure the Temple of God, and the Altar, and them that adore therein.



As in a common field, a good Surveyor doth measure out each intercommoners severall, by stake or by rod: so in the wide and common field of Christians, the

B

Lord

Lord commandeth his seruant *Iohn* to survey and apportion out his Church and partage, which he seuereth from the residue of carnall Gospellers, and such like outcasts; in recommending vnto vs their inward frame and renewed graces, vnder the appellation and names of *the Temple of God, the Altar, and them that adore therein*: meaning, that as in the Tabernacle of the congregation, the holy and most holy places (wherein stood the Table of the Shew-bread, Candlesticke, Altar of incense, Arke, propitiatory and oracle of God, ouercouered within and without with Angell-gold, into which places none but the Priests might enter and adore) were separated by a vaile from the outer Court, where the brazen altar was erected for all the house of Israel to enter and sacrifice, and which therefore was called the Court of the people: so in the common field and Vniuersitie of Christians, they onely are the Church and heritage of God, which are sanctified in heart, and holy in life and couersation, and separated (by the vaile of regeneration, that is to say, by the teares of true repentance, and the as-

surance

urance of pardon and reconciliation vnto God in Christ Iesus, ingrauen in the tables of their hearts by the finger of the Spirit) from all carnall professors and nominall Christians, in whom is but an outward face and protestation of the name of Christ onely.

Verse 2. *But the base Court which is without the Temple, cast out, and measure not, for it is given to the Gentiles: and the holy Citie shall they tread vnder foot two and fortie months.*

BVt as for those common Catholique Christians, here resembled to the *base court which is without the Temple*, because they are but ouercast onely with a profession of my name, which heare my word and participate my Sacraments, and yet are separated by an vnregenerate heart, as by a vaile, from those Altars and Priests, in whom my name is honored: *cast forth*, saith the Lord, *and measure not*; for howloeuver such vnleauened companions seeme to boast in the name of my Church, & in the protestation of a Christian

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stian calling, yet they are so farre from belonging to my peculiar, saith the Lord, as that I haue giuen them vp in reckoning with the reprobate of the Gentiles, and they shall iustifie mine account and reiection of them, by their like vncircumcised cariage and heathenish conuersation: for they shall no lesse defile my holy Citie, that is to say, they shall no lesse hate, accuse, persecute, and keepe vnder water the true and sanctified Christian, then do the heathen and vncircumcised, as by ouer-long experience is well knowne to the Church of God, which hath been, is, and shall be (till her captiuitie be returned) opposed for melancholy, mad, new, factious, schismaticall, hereticall, by Christian Catholiques, politicians, Atheists, carnall Gospellers, and such heathenish proreitors like to these.

And that the Church of God may not looke for other or better entertainment at these her intercommoners hands, she is here (by the predeterminare counsell of God) to be troden like a way by these Gentiles and heathenish Christians, two and fortie months, meaning months of
yeares,

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yeares, euery month accounting (by propheticall supputation) thirtie yeares, as in the verse following shall be further manifested; confounding therein the Remisaries of Rome, who sweat to perswade that they are but months of dayes, thereby to turne the worlds eye from the great Antichrist that now is, to a pettie Antichrist which shall neuer come.

Verse 3. *And I will giue to my two witnesses, and they shall prophesie a thousand two hundred and sixtie dayes clothed in sackcloth.*

DVring which time of the Churches disgrace & desolatiō, for the greater comfort of her children and iudgement of her aduersaries, I will, saith the Lord; I, by a wonderfull outstretched prouidence, will preferue vnto the world the light and power of my two testaments, to guide their knowledge and conuersation into the wayes of peace. Whereby the Lord manifestly reprobeth the grosse and vaine expectation of those that translate his meaning in this place to

B 3 the

the coming of *Henoch* and *Elias*: whereas of *Henochs* returne, either in flesh or in spirit, there is no syllable of promise in all the Scriptures; and as touching the spirituall returne of *Elias* promised, is already performed, as the Lord himselfe proueth.

Mal. 4. 5.
Mat. 11. 14

Now touching the time of their keeping watch while the world sleepeth, the Lord voweth it shall be two and fortie months before mentioned; which being dissolued into dayes, after the Kalender of the Hebrewes (whose year did driue thirtie dayes to euery month, and twelue months to euery year) amount to the iust number of 1260 dayes here specified: which computation of the yeares is obserued throughout the whole Bible, *Daniel* only excepted, who counteth after the vse and stile of the Caldeans, in whose tongue and amongst whom he wrote; and consequently the months being propheticall, that is to say, months of yeares, which to each account thirtie yeares, the reigne of Antichrist must needs endure 1260 yeares. Which manner of reckoning yeares by dayes, though it seeme strange, is vsuall nor-

with

withstanding with the Prophets of God, and therefore is called Propheticall, as *Ezekiel* a day for a yeare; and *Daniels* ^{Ezek. 4. 6.} ^{Dan. 9. 24.} seuentie weekes are weekes of yeares, euery weeke containing seuen yeares, as throughout this prophecie. Also the months are months of yeares, to euery month accounting thirtie yeares. From whence we conclude, Antichrists three yeares and a halfe, both here and in *Daniel*, deciphered by a time, times, and half a time, to be yeares of yeares, euery yeare containing twelue moneths of yeares, which amount to 360 yeares, and multiplied by three and a halfe, do in the totall amount to 1260 yeares.

And to the end the world may take better notice of these his two testifiers and preseruers of truth, the Lord commendeth the knowledge of the parties, by the description of their garments, in saying, they are *cloathed in sackcloth*; thereby not onely disseuering their testimonies from all the soft and courtly commentaries of flesh and blood, which for the most are raised with infected matter, and vested with affected stile; but also teaching vs that no man can re-

tainē to the Lord, before whom they minister, vnlesse he serue in the same liuery that they doe, and can turne ouer the leaues of his life and pilgrimage in fasting and sackcloth, and true repentance, as these his seruants the Prophets and Saints haue done.

Verse 4. *These are the two oliue branches and the two candlesticks which stand in the presence of the Lord of the earth.*

ANd these my two Testaments are those two oliue trees (saith the Lord) described by my Prophet *Zechary*, which stand and fructifie before the Ruler of the earth for euer and euer. For their lease, that is to say, their word and iudgements shall neither wither nor fade, though heauen and earth should perish and melt away. And they are also two candlesticks, which carry in them the light of my truth, and power of my Spirit, the great moderator of heauen and earth.

Verse

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Verse 5. *And if any man will hurt them, fire shall come forth of their mouth and deuoure their enemies; and if any man shall hurt them, so must he be slaine.*

AND if any man shal wrest their word from the aime & intention of their meaning (saith the Lord,) or turne their prophecie out of the way, by peruertering or clipping the honour or purpose of their word, the fire of my wrath denounced by the mouth of these my two testaments (for though they be two, yet they haue but one mouth) shall surely iudge and execute those louers and makers of lies: and for the more assurance of this sentence against them, the Lord doth iterate the curse and vengeance of his heauy displeasure, saying, *And if any man will hurt them, so must he be slaine;* meaning (I say) by hurting, all maner diminishing of the words of their testimonie by false, blasphemous, and lying expositions, as some haue done.

Verse

Verse 6. *These haue power to shut heauen, that it raine not in the dayes of their prophecie, and they haue power ouer the waters, to turne them into blood, and to smite the earth with all maner of plagues, so often as they will.*

FOr the Lord hath touched the mouth of these his two Prophets, as he did y^e mouth of *Jeremie*, and the rest of his seruants, of whom he saith, *Behold, this day haue I set thee ouer nations and ouer kingdomes, to plucke vp, roote out, destroy and throw downe, build and plant: and in another place, Therefore haue I cut them downe by my Prophets, and slaine them by the words of my mouth.* Such priuiledge the Lord hath giuen to these his two Testaments, that if they once shut the heauens that it raine not in the dayes of their prophecie, that is to say, if they denounce a famine of the bread of life, to wit, the word and knowledge of God; or pronounce a sword to come vpon a nation, kingdom or people, which the Lord here signifieth by turning waters into blood; or if it pleaseth them to prophesie (which the

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the Lord here calleth to strike) of any pestilence, earthquake, or other iudgement to come, such power is giuen them, that if they say the word, it is done, as it is written, *Heauen and earth shall perish, but the words of their prophecie shall not passe, till all be fulfilled.*

Verse 7. *And when they shall haue finished their testimonies, the Beast which ascendeth from the depth, shall wage battell against them, and kill them.*

ANd when his seruants the Prophets and Apostles shal haue fulfilled their course, and be translated from the land of their labours to the land of rest, leauing to the world the inheritance (as it were) of their ministry sealed vp in the two Testaments of God, to preserue the feare of his name and the knowledge of his pleasure among the sonnes of men, which the holy Ghost calleth *finishing their testimonie*; Antichrist the Beast, whose proper place whence he is and whither he must, is here described by the name of the depth, shall not onely hurt

hurt and wound them by slanderous & lying expositions, as his Clerks and Asects do, but shall set his feet vpon their necks, and tread downe their diuine authoritie by the aduancing of his cursed keyes and the beautie of his whorish Church aboue them, which the Spirit calleth waging battell, inhibiting them to prophetic or teach the words of their testimonie vulgarly. And not onely putting them to silence, but also reprobuing, condemning them for corrupters, seducers and sowers of heresies among the people; which presumptuous blasphemie and murder, the Spirit discouereth in saying that he shall ouercome them and kill them.

Verse 8. *And their carkeises shall remaine in the streete of the great Citie, which is spirituallly called Sodome and Egypt, where their Lord also was crucified.*

ANd the letter or text of their testimonie, which the Spirit calleth their corps or carkeises, shall remaine in their houses, Cels, Temples, hang
at

at their girdles throughall the cities and kingdomes where the Beast and his Church is adored; which in regard of their number be here named *the great Citie*, so in respect of their execrable worship and adulterous seruice, contrary to God and his holy Citie, they are here called also *spirituallly Sodome*; meaning, that as Sodome her sister did forsake the lawfull vse and prescription of nature, and wrought filthinesse against nature; so these loathing truth, and louing lyes, should erect strange oblations and propitiations, as contrary to the offerings and satisfactions of the Saints, as was the sinne of Sodome opposite to nature.

And the Spirit further calleth them by the name of *Egypt*, for that in blindness and hardnes of heart they euery way match the presumptuous and indurate Egyptians, still pursuing and persecuting the truth, as *Pharaoh* did Israel, till the God of Israel destroy them by the Spirit of his mouth, as he did *Pharaoh* and his hoast by water.

And in further detestation of the cruel murder and immanitie of this Beast and his adherents, the holy Ghost layeth the
blood

blood of the Prince of the Couenant to their charge also, as cunningly as they thinke to conuey his murder, and post it ouer to Ierusalem. For as the Lord doth lay the blood of his seruant *Abel* to the charge of the Scribes and Pharises of his owne time, although hee were slaine long before those Pharises were borne or Ierusalem builded, because they were the very image and liuely imitation of his brother that murdered him: so the holy Ghost doth here lay the innocent blood of the Lord of glory to the charge of this crucifier and his citizens, because they are the children and generation of that high Priest and those murderers which cried, *Away with him, crucifie him, crucifie him.* And that wee should not maruell thereat, the holy Ghost in another place goeth further, and saith, *In her shall be found the blood of the Apostles and Prophets also, and all that euer for the testimonie of the truth were slaine on earth.*

Verse

Verse 9. *And there shall of the tribes and people and Gentiles, see their dead bodies three dayes and a halfe, and shall not suffer their corps to be layed in monuments.*

And all nations and kingdoms where the Beast is worshipped (whom the holy Ghost for their prophanation in life and religion, calleth *Gentiles*) shall haue, handle, and gaze vpon the letter and corps of his two witneses three days and a halfe, that is to say, the time, times, and halfe a time, wherein the Beast shall reigne and persecute, euen three propheticall yeares and a halfe, accounting (as in *Ezekiel*) all dayes for yeares. Neither shall they suffer the word of their prophecie to be read, opened, vnderstood, and laid vp in the hearts of the people, the true and natural monuments and sepulchers, wherein the testimonie of their words ought to be interred.

Verse

Verse 10. *And the inhabitants of the earth shall be glad over them, and shall send gifts one to another, because these two Prophets tormented them that dwell upon the earth.*

ANd all the worshippers of the Beast here noted for their number by the inhabitants of the earth, shall clap their hands over their owne inuentions, and reioyce in the death of the truth, and make merry with bonfires, Vigils, Festiualls, Processions; and in token of ioy, they shall send (as the Spirit saith) gifts one to another. Kings and Princes and people shal present and endow the Beast and his Church with donations, immunities, possessions, gold and siluer offerings, &c; and the Beast (on the other side) shall requite their kindnesse with titles, bels, pardons, buls, and such like: and the Spirit yeeldeth a reason of this their wicked and vngodly comfort, because they had put out the eyes of his two Prophets, that their whoredomes and prophanations might not be reproued; then which, nothing can be greater torment

torment to the wicked, nor more vnseasonable to them that perish.

Verse 11. *And after three dayes and a halfe the spirit of life from God entred into them, and they stood upon their feete, and great feare fell vpon all that saw them.*

ANd forasmuch as in the death and extermination of Antichrist by way of dependencie, consisteth the life and resurrection (as it were) of the Scriptures; the Spirit foresheweth, that after the reigne and persecution of the Beast, which here (as in the ninth verse) is determined by three dayes and a half, God will raise vp faithfull & prudent Priests, Shepherds of vnderstanding hearts, who shall rightly diuide the words and testimonies of his two witnesses; which the holy Ghost signifieth, in saying that the spirit of life from God entred into them: for as the letter and text of the Scripture is the corps thereof, so their true intent and meaning is the spirit and life of them; and by the faithfull ministry of
C such

such as the Lord shall raise in and about that time, and for that purpose, the testimonie of his two Prophets shall be restored to their strength, and (as it were) to their walking againe, which the Spirit signifieth in saying *they stood upon their feet*, as well to the terror and astonishment of all lying and stipulous expositors, as to the feare and admiration of the children and iustificiers of wisdom, as the holy Ghost concludeth, saying, *And great feare fell upon all that saw them.*

Verse 12. *And I heard a loud voice from heauen, saying, Come up hither: and they went up into heauen in a cloud, and their enemies saw them.*

ANd the restauration of the true meaning of the Scriptures, which their enemies so long kept vnder by all vniust and cunning shifts, shall be more famously knowne and published, then that they may any longer hinder or stop the glorious course of their wonderfull instauration, which the Spirit intendeth in saying that he *heard a voice from heauen,*

uen. saying, Come up hither; meaning that it should be more possible for their enemies to stay *Elias* chariot from ascending, or pull the wind backe from pursuing his point, then to resist the wisdom of the same, the which shall vindicate the abuse of the Scriptures, and by the power of their ministry (as in the strength of a cloud) shall hold them vp, and restore them to their spirituall and heauenly meaning againe: and the Beast with all his forcerers and liers, which haue been their long and ancient enemies, shall see the glorie of their regeneration, and wonder, and die.

Verse 13. *And in that houre there was made a great earthquake, and the tenth part of the Citie fell, and there were slaine in the earthquake names of men seuen thousand, and the rest were cast into a feare, and gaue glorie to the God of heauen.*

ANd at such time as it pleased God to begin his worke of instauration, and to cause the day spring of his Gospel to shine out of the night of Antichrists
C 2 dark-

darknesse; the abominable and desolate prophanation of the Beast, which had so long time ouercast the earth, was in such sort discouered, that the very roote of his throne and vsurped authoritie was dangerously shaken, which the holy Ghost closely foldeth vp, in saying, *there was made a great earthquake.* And further foresheweth, that out of this concussion there should arise so great defection, that the tenth part of his worshippers should reuolt from him, and that this reuolt and defection must cost the liues of many thousand men, which the Spirit vttereth in a maner of speech strange to vs, but visuall with the Scriptures, calling men names of men, as Chap. 3. 4. and meaning by *seuen thousand* many thousand, vling the determinate number of seuen indefinitely and for a number indeterminate, as it is also in Scripture often. Which broiles and bloodshed concerning the institution of religion, are so sufficiently reported in the Commentaries of Bohemia and Germanie, and in the troubles of France and Flanders, and other nations, as if it were purposely registred in prooffe of this prophecie.

Lastly,

Lastly, the Spirit concluding foretelleth that many kingdomes in this defection should quite forsake the Beast, and haste them out of Babylon home againe to build the wals of Ierusalem, and to restore the morning and the euening sacrifice of praise and thanksgiving, as in the former time and in the dayes of old, in saying, *And the rest were cast into a feare, and gave glorie to the God of heauen.*

Verse 14. *The second woe is gone, and behold the third woe will come quickly.*

THe first woe was the blasphemie of Arianisme, which the holy Ghost in the ninth Chapter most aptly resembleth vnto a sinoake ascending from the depth, saying, that *the Sunne was darkened, and the aire with the smoake of the pit;* inea- by *the Sunne* the Sonne of God, and by *the aire* the word of his truth, by whose onely meane and interposition, the object of his Deitie was truly discerned; and in regard of this first woe which was kindled by *Arius*, wherewith the inhabitants of the earth (as the Spirit foretold

C 3 vs)

vs) should be tormented five moneths, meaning moneths of yeares, which by prophetical account amounteth to one hundred and fiftie yeares, which was the time of the Arian persecution, as in the Ecclesiasticall histories more plainly appeareth. The holy Ghost, I say, in regard of this first woe, calleth the tragicall reigne of Antichrist the second woe, whose long time of tyrannie within this Chapter in a generall maner is declared, and in the thirteenth Chapter following more particularly and exactly discovered; though at the writing of this prophetic, it had his being only in the foreknowledge of God, and was not yet begun to be acted, much lesse fully ended: yet in respect it is here in a generall maner fully reuealed, the Lord (to whom all things past and to come are present) saith, *the second woe is gone*, vpon determination whereof the third woe must ensue, which, for it surpasseth both the former in terror and greatnesse, the holy Ghost bringeth it in with a word of audience, *Behold, the third woe will come*, meaning the great and terrible day of the Lord, foredenounced by his seruants the Prophets,

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Prophets, in the which all nations shall stand as prisoners before him, and receiue euery one according to the wayes wherein their heart hath walked.

And because the day of the Lords coming in glorie and consummation of the world shall not long tarry after the determination and consumption of Antichrist, (as in the last verse of the thirteenth Chapter following shall be more fully declared) the holy Ghost addeth the word *quickly*, as a precise note of his speedie coming, which our Lord also in another place confirmeth by a like word *immediatly*, saying, *And immediatly after the tribulation of those dayes* (speaking of the tyrannous reigne of the selfe same Antichrist) *they shall see the Sonne of man coming in the clouds of the aire.*

Math. 24.

Verse 15. *And the seventh Angell sounded with a Trumpet, and there were made loud voices in heauen, saying, The kingdomes of this world are made our Lords and his Christs, and he shal reigne for euer and euer. Amen.*

THe vnderstanding of this verse dependeth vpon the eighth Chapter, where it is said, *And when he had opened the seuenth seale, there was made silence in heauen, &c. and I saw seuen Angels stand in the sight of God, and there were giuen them seuen trumpets &c.* where the holy Ghost meaneth by the Lamb the Sonne of God, and by opening the seuenth seale, a more particular discouery of all such things as concerne the estate of his Church from his ascension to his coming in maiestie, diuided into seuen acts, declared by seuen trumpets, sounded by seuen Angels, of which acts the sixt was the pageant of the desolation of Antichrist, the seuenth and last is the coming of the Lord in the clouds of heauen, and consummation of the world, vttered in these words, *And the seuenth Angell sounded with a trumpet, and with a loud voice proclaimed the kingdome of this world, so long time vsurped by Monarks and Antichrists, which by right of Lordship and inheritance, did euermore belong to the God of heauen and Prince of the Couenant, shall now at length be restored to the right Lord and lawfull*
owner

owner, and of his reigne, dominion, and glorie, there shall be no end, as the Spirit concludeth, saying, *And he shall reigne for euer and euer, Amen.*

Verse 16. *And the foure and twenty Elders which sate on their seates in the sight of God, fell on their faces, and adoring God, said, We thank thee Lord God omnipotent, which art, which wast, and which shall come, because thou hast receiued thy great power and brightnesse.*

BY the *foure and twenty Elders* is meant the testimonie of *Moses* and the Prophets, who for that they spake by the seuenfold Spirit of maiestie which burneth night and day about the throne of God, are here said to sit on their seates in the sight of God. And for that their iudgements denounced frō time to time against Antichrist and his worshippers, are now iustified vpon them, and the euerlasting kingdome of the Lord their God (who hath stretched his wings from sea to sea, and from the Riuer to the end of lands) is now set vp for euermore;
there

therefore the Spirit saith, that they fell on their faces, and adoring the iustification of God, brake forth in praises and thanksgiuing, saying, *We thanke thee Lord God omnipotent, &c.*

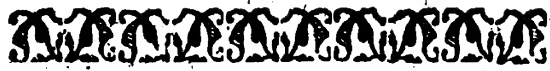
Verse 17. *And the Gentiles were angrie, and thy wrath is come, and the time of the dead to be iudged, and to render reward to thy seruants the Prophets and Saints, and to them that feare thy name, little and great, and to destroy them that haue corrupted the earth.*

ANd all kingdomes, nations and people which haue euill intreated Ierusalem, and made a sport of the shame and affliction of Iacob, shal now reap the fruit of their sauage & heathenish liues, and (mauger their turie) shall endure the wrath and iudgement of him, who with iustice iudgeth and fighteth, as the Spirit affirmeth, saying, *And the Gentiles were angrie, and thy wrath is come, and the time of the dead to be iudged.* And the Spirit further testifieth, that the Lord (for whose glorie that day is made) shall render

der to euery one their due hire or wages, (for so the originall importeth, commonly interpreted *reward*,) first to his Saints and seruants, and all that ouercome, their hire and wages, which by promise and for his owne name sake is due vnto them; next, to all execrable Atheists, blasphemous Catholiques, incredulous heathen, liers, heretiques, carnall Gospellers, and all other brazen and vnregenerate Christians, the hire and wages, which to their works, and deeds, and merits is due, as the Spirit concludeth, saying, *And to render reward vnto thy seruants the Prophets and Saints, and to them that feare thy name, little and great, and to destroy them that haue corrupted the earth.*

But concerning this seuenth age, wherein the Lord shall come in maiestic to iudge the quicke and the dead, the holy Ghost deferreth yet a while to speak more particularly thereof, and resumeth more exactly to intreat of the terme and persecution of Antichrist and his accomplices against the Church and Spouse of Christ, that so the glory of his iustice in their iust condemnation and iudgement may be more bright and manifest.

CHAP.



CHAP. XII.

1. *A confirmation of the prophetic following.*
2. *The description of the Church and of her first fruit.*
4. *The Churches first persecution raised by Ethnicke Rome, by whose immanitie it came to passe that her beautie was no more seene in her visible and eminent graces, but liued here and there dispersed and scattered over the face of the earth.*
8. *The great battell betweene Christianisme and Paganisme: Christ and his truth overcommeth Iupiter and his prophana-tion.*
18. *The Empire remoneth his Throne, pre-tending to stop the floate of the enemye, but intending to roote out the dispersed remnant of the Church.*

Verse

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Verse 1. *And the Temple of God was opened in heauen, and the Arke of his Cōuenant was seene in his Temple, and there was made lightnings, voices, thunders, earthquakes, and great haile.*

THE Apostle hauing drawne in the former part of this prophetic a slight draught (as it were) and designement of Antichrist, doth now in the prophetic following revisit and perfect the discouery of the Beast, and hang him vp to the view and discerning of heauen and earth. And to the end that this his work of manifestation may carry in it faire and vncontrollable credit, the Apostle in this verse asureth vs, that he reuealeth no other word concerning the Church & her pressours here on earth, during the personal absence of her Lord, then that which he heard at the Council table of God, which he deliuereth in a manner of speech vsuall with the Prophets. *And the Temple of God was opened in heauen, and the Arke of his cōuenant was seene in the Temple,* alluding to the Temple of Ierusalem, and signifying there-
under

under, that the words of this his Reuelation are no lesse sooth and true, then if he had receiued them from the Oracle of God, which spake from ouer the Arke of his testament within the Temple of Ierusalem, whose words and answers, for their diuinitie, maiestie, power and glorie, are here as elsewhere figured by voices proper to God, and not to man, as *lightnings, thunders, earthquakes, and haile.*

Verse 2. *And a great signe appeared in heauen, a woman cloathed with the Sunne, and the Moone vnder her feete, and on her head a crowne of twelue starres.*

BVt before the Spirit takes in hand to discover the persecuters of the Church, it pleaseth him first to describe the Church it selfe, that so the barbarous immanitie of her enemies may be more apparent and iustly abhorred, being vsed against a creature of such virginal, innocent and patient modestie, who for her rare and admirable beauty is here called *a great signe*, or heavenly apparition, symbolizing her fearfull, modest, sober

ber and matronlike behauiour, with the appellation and qualitie of a woman; for so she is in holy Scriptures often called, *the fairest woman, the Kings daughter, daughter of Sion, daughter of Ierusalem, the Spouse of Christ, Mother of the iust, &c.* And to the end she may the better be discerned of vs, the Apostle describeth her garments and wearing, saying, she was *cloathed with the Sun*, meaning that she had put on the Lord Iesus, Sonne of iustice, that is to say, her soule was vested with an assurance of the mercie and loue of God in Christ Iesus her Lord; which iustice or iustification of the Spouse and her children, is called in holy Scripture by way of metaphor, *the white stone*, and *the wedding garment*. For as a stoale or garment couereth the shame and nakednes of our vile bodies: so the mercie and loue of God, insured vs in Christ Iesus our Lord, hideth the shame and nakednesse of our sinfull soules. And to proue that her garment was truly wouen of the two diuine threds, to wit, the assurance of mercie & the assurance of loue in Christ Iesus her Lord; the Spirit giueth in for euidence, the fruits of this her liuely and iusti-

justificall faith, closely hiding her newnesse of life, her hatred of sinne, and her loue of God, as vnder a vaile, in these words, *And the Moone vnder her feet*; signifying thereby that she had now quite forsaken & forgotten her fathers house; that is, had slaine her naturall sinfull and wonted affections, and was reuiued and renewed in mind; and with her Lord was now risen and ascended vp, as he into the heauen of heauens, so she to a new custome and cariage of life, far aboue and higher then the Moone: for all her study and hearts delight was now in heauen, where her hope, her loue, her life, and her dearest Lord liueth & reigneth, God, to be praised for euer and euer, Amen.

Last of all, the Spirit setteth forth her head attire, whereby her honour and estate was best knowne, and wherein she most delighted, saying, that she wore on her head a crowne made of a mettall much finer then gold, for it was made of the doctrine of the twelue Apostles, who for that they are the Lords lights and lanternes to guide the feet of sinners when sinne hath benighted them, are
here

here called by the names of Starres, *And on her head a crowne of twelue starres.*

Verse 3. *And being great with child, she cried, travelling and labouring to be deliuered.*

And by the words which her eares receiued, her heart conceiued, and she was great with feare and godly sorrow, travelling vnder the burchen of her sinnes, and restless desire to be reconciled to God: which anguish and paines of her sorrowful heart and broken spirit, the Apostle most excellently compareth to the sorrowes of a woman in trauell. In which her spiritual labour and paine, she could by no meanes be relieued or eased, vntill her Lord were fashioned in her, that is, vntill her heart were sanctified by faith: for no Treacle could heale her miserable wounded soule, but the assurance of mercie onely, nor any water could quench the burning flames of her restless desire, but the loue of God onely, insured her in Christ Iesus her Lord, and written in the fleshy

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tables

34 *An Exposition of the*

cables of her heart by the finger of God, according to his promise, his first and last and euerlasting couenant.

Verse 4. *And another signe appeared in heauen, for loe a great red Dragon hauing seven heads and ten hornes, and on his heads seven diadems.*

AS night doth follow day, and the shadow the body; so must the Crosse follow Christ, and affliction his Church; whose Sunne could no sooner shine, but the enuious man raised vp a mightie storme of persecution to cloud the brightnesse of her beautiful beames; which for the extraordinary furie thereof, the Apostle calleth *a wonder or signe*, meaning the Churches first and primitive persecution raised by Ethnik Rome, who for his power, immanitie and malice to the Church of God, is here called *a great red Dragon*; and both for that his Throne and Citie was seated on seven hils; as also for that he was in all impietie, pride and prophanation, the totall summe and epitome (as it were) of all the

xij. Chapter of the Renelasion. 35

the seven Monarchies, vnto whom (from the beginning of time, to the end thereof) was giuen and granted the charter and commission of blaspheming God & corrupting his world (as in the thirteenth Chapter following is more particularly discouered) the Apostle addeth, *hauing seven heads.*

And in regard his power did beate down the power of all nations, and made spoile and purchase of all kings & kingdomes on earth, the Spirit saith, he had *ten hornes*: for the hornes signifie kings and kingdomes, and the number of *ten* include all, be they neuer so many, as all numbers are made of ten, and their reduplication, be they neuer so infinite.

And because he came to aduance his head so high by the power of his sword, his Leaders and legions, the Spirit crowneeth his heads with magnificence and diadems, saying, *And on his heads seven diadems.*

Verse 5. *And his taile drew the third part of the starres of heauen, and cast them to the earth. And the Dragon stood be-*

fore the woman which was ready to be deliuered; that when she had brought forth, he might denoure her sonne.

THE head of this great red Dragon, was his Regall first estate, gouerned by *Romulus* & six other successiue king-coates, which *Seneca* calleth his infancie or nonage, wherein he liued swathed and nourished in blood 244 yeares, as his owne Historian reporteth.

The bodie of this great red Dragon, was his Consuls second estate, which *Seneca* calleth his full age, part Aristocraticall, part Democraticall, and was therefore stiled, *Senatus populusque Romanus*: from whence partly by reason of his ouerweight and fulsome abundance, as one of his owne noteth, *Romana laxitas mundi & rerum amplitudo damno fuit*; and partly for want of enemies abroad to wreake their proud and kingly humours on, he fell into the intestine euill of ciuill warres at home, which did cast him into his minoritie and wardship again.

And this his last estate of regiment Imperiall, the holy Ghost here calleth
his

his taile, which consisteth of a rout of Monarchs, seuentie Keyfars long, who for that they so furiously persecuted and hauocked the blood of the chiefeest Saints and seruants of God, the Spirit saith that with his cursed taile he drew the third part of the starres of heauen, and cast them to the earth.

And not contented with the slaughter of his fairest lights and starres of his Church, proceeded to desolate the whole hoast of heauen, euen all the seed of the Spouse, named before the Churches child, and here *her sonne*, meaning those in whom by the ministry of his fairest starres (his seruants the Apostles) Christ was now formed, and of whom the Church was now ready to be deliuered; for so much the Apostle vnfoldeth in these words, *And the Dragon stood before the woman which was ready to be deliuered, that when she should bring forth, he might denoure her sonne.*

Verse 6. But she brought forth a manchild, who was to gouerne all nations in an i-

iron rod: and her son was taken up to God and to his throne.

BVt notwithstanding all their furie, the Church brought forth her first fruit, which for their faith, charitie, labour and patience, the Spirit nameth a *man child*: and because they followed the Lord in the regeneration, and ouercame by keeping his words and works vnto the end, they receiued the selfe same honour which to their Lord alone and in chiefe belongeth, namely, that they shall *indge the Tribes of Israel, and haue dominion ouer the nations, and shall rule them with a rod of iron, and breake their glorie like a potters vessell*, as the Lord hath promised, Math. 19. and Apoc. 2.

And in remembrance of the tender care and prouidence of God ouer the seed and first fruit of his Church, the Spirit concludeth, that when they had ended their course, *they were taken up to God and to his throne*, far from the reach and rage of their enemies.

Verse

Verse 7. *And the Woman fled into the wilderness, where she had a place prepared of God, that there they might feed her a thousand two hundred and sixtie dayes.*

BVt the Church of God, here named *the woman*, mother of this faire and primitiue fruit, being no longer able to weather out her stormes, was enforced to hide her beautie, and to retire her selfe into the secret chambers of Gods prouidence and her owne conscience, and to take vp her lodging in the desert; not that her light was vtterly extinguished, as her enemies reproch her: for although she were disperfed, distressed, and enforced to hide her extraordinary and eminent graces; yet the beautie of her true repentance and of her liuely faith, seconded with a charitable life and patient expectation of better things to come, still shined as a candle in a darke place; and like a ship preserued in a tempest, she remained stil the same, of whom the world was not worthy; neuer wanting the louing protection of her dearest Lord,

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who

who in all her troubles was mindfull of her, as of *Elias* his seruant, or *Israel* his first borne; carefull to prouide her both of honorable harbour and princely diet. Her resting place was restlesse, strewed and scattered far and neare ouer the face of the earth; for such a lodging did best besee me her broken and restlesse heart, which sojourned in earth, but dwelt in heauen; and did also best defend her person from the furious inquisitions of her enemies.

Neither was her Lord lesse louing and prouident concerning her food, for he preserved for her diet the two witnesses of his eternall Couenant, that from their breast she might sucke the pure and wholesome milke of grace and life, that so she might be both nobly harboured and princely fed during the tedious and odious reigne of the great Whore the Church of Rome, who during her exile should vsurpe her Chaire, and vnder the vizard of her name should persecute her name and generation *a thousand two hundred and sixtie yeares*, here (as before) mystically deciphered vnder *a thousand two hundred and sixtie dayes*.

Verse

xij. Chapter of the Revelation. 41

Verse 8. *And there was waged a battell in heauen, Michael and his Angels fought with the Dragon; and the Dragon fought, and his Angels.*

And at the same time that the Temple of God was opened in heauen, the Apostle also foresaw that great and bloody contention, then which (since the dayes of heauen) was neuer waged greater; great in regard of the armies, and great in respect of the cause.

The armies great, as well for the greatness of the Generals, as for the valour and number of their forces.

The Generall on the one side, was the power of God, sciphered by *Michael* the Prince of the Couenant, who stood for the children and people of the Highest. The Generall on the other side, was the power of Satan, figured by *Ethnicke Rome*, here (as before) called *the Dragon*.

In their forces are to be considered the Leaders and the souldiers. The Leaders and the Captains on the part of *Michael* were *Dinus Petrus*, *Dinus Paulus*,
dinus

diuus Iohannes, and the rest of that diuine and noble order of Saints. And on the Dragons part were Leaders and Chieftaines, *diuus Tiberius*, *diuus Caligula*, *diuus Claudius*, *diuus Nero*, and the rest of that most filthy and execrable traine.

So great was the multitude and number of souldiers, that none of what degree, sex, age, or condition soeuer, but must be prest for the one side or for the other; the valour and vertue of the souldiers exceeded all praise; few subdued many, the weake ouercame the strong, a handfull of Christians a world of infidels.

The cause was great, and higher then the heauens; whether God or Belial, Christ or Iupiter, Christianisme or Paganisme were more venerable for antiquitie, maiesticall for amplitude, more constant for continuance, and in all other respects of wisdome, honour and maiestie more worthy to be embraced and adored of the sonnes of men; which was for life contended by the Dragon, his Angels and affects, and was for life withstood and disapproued by *Michael* and his Angels, and their followers.

The

The issue of this contention followeth.

Verse 9. *But they preuailed not, neither was their place found any more in heauen.*

AS the battell was great, so was the victory glorious: for though the Dragon with his sapient Senates, his prophane Angels, and his vnclane abettors, intended all their forces, mouing (as it is in prouerb) heauen and earth to make roome for the abomination of *Iupiter*, and to keepe vnder water the euerlasting Lord and Prince of the Couenant; as among the many monuments of time is sufficiently proued and maintained by *Orosius*, and by him to whom he wrote in his booke *de Ciuitate Dei*; yet the Spirit foreseeing the Dragons folly, and how in vaine he kickt against the spurre, in scorne of his presumption saith, *But he preuailed not*; and concluding affirmeth, that the possession of heauen (so long time vsurped by incestuous murderers, and execrable curtizans, gods and goddeses of their owne forging) must be resigned now to the true Lord

Lord and owner of all, who hath taken his place at the right hand of the Father, and hath deposed for euer from their v-surped titles of deitie, all gods and goddes, phantasmes made of wormes, created and diuified by the inuentions, relations, consecrations, and canonizations of the Dragon, his Taile and successors, as the Spirit discouereth in saying, *Neither the place of them was found any more in heauen.*

Verse 10. *And that great Dragon was throwne downe, the old Serpent, called the Diuell and Satanas, which seduceth the whole world, and he was cast into the earth, and his Angels were throwne downe with him.*

ANd the great and prophane power of the Romane monarchie, which had so long time oppressed and corrupted the earth, was now at length detected, and thereupon disseized of, and from her v-surped claime of heauen for euer, as the Spirit discouereth in saying, *And that great Dragon was throwne downe.*

And

And for that the diuell did corporally dwell (as it were) in her, spreading the beames of his wickednesse at full, in all idolatrie, impietie and presumption against God, and in all oppression, iniustice and immanitie towards man; the Spirit crowneth her with the cognoments of her fire, calling her, for her malice to the truh, a *Serpent*; for her crimination of the Saints, a *diuell*; and for hostilitie to God and his Saints, *Satanas*: speaking therein after the maner of the Lord himself, who calleth his trecherous steward a *diuel*, though he were a man, because the fulnesse of Satan did dwell in him, filling his heart with such a perfect hatred of his innocent Lord, & lamentable loue of his guiltie penie, y he sold Canaan for Egypt, heauen for hell, & God for siluer.

And because the impietie of gouernours, is not onely their owne decay by euill doing, but also by enforcement and euill example the ruine of their people; the Spirit layeth the seduction of the whole earth to the charge of the Dragon, for the ruling it after the leuell and prescription of Rome, saying, *which seduceth the whole world*; and thereupon giueth

ueth iust iudgement and sentence of death against him, namely, that as in his beginning he crept out of the earth, and by the scale of his wickednesse ascended so high, as to presume to thrust his haughtie head into heauen, and build his nest aboue the starres, as did his antecessors, *Assur, Belcassar, Darius, Alexander*, and the rest of their compeeres: so by a like power of sword and crueltie, he shall shortly returne to his friends again, and be made euen with the earth, from whence his stocke and first estate was borrowed; and the power of his Cefars, counsell of his Senators, sophistrie of his Sorcerers (which with such indurate and obstinate mindes stood for the honour and worship of diuels) should be no longer able to vphold the reuerence of their *Jupiter Capitolinus*, who was now detected for a rogue, and by the voices of *Michaels* Angels (as by whips and passports) was sent home againe to the place of his birth, namely the earth, from whence his mortall and vile genealogie was taken, and with him also were Cefars vndiuified, and (for all their Senates proud relations) were made

to take vp the graue for their latter end, and shame for their fame, and wormes for their heritage, as the Spirit foretelleth, saying, *And he was cast downe vnto the earth, and his Angels were throwne downe with him.*

Verse 11. *And I heard a great voice in heauen, saying, Now is made saluation, and force, and kingdome of our God, and the power of his Christ, because the accuser of our brethren is cast downe, who accused them before the sight of our God day and night.*

Neither was this famous victorie obtained in a corner, or spoken in the eare, but (as the Spirit reporteth) so valorously gotten, and so audibly proclaimed, that all the world heard the report thereof, witnesse the records of those times, at which the holy Ghost pointeth in these words, *And I heard a loud voice in heauen, saying, and sounding the victorie of Christ and Christianitie against the Dragon and his Angels, his forcerers and their prophane and idolatrous paganism,*

nisme; in these deuout & diuine notes,
*Now is made saluation, and force, and the
kingdome of our God, and the power of his
Christ;* and yeeldeth a reason of this so
pious and triumphant ioy, because the
folly and fury of the Dragon and his An-
gels, which so continually accused the
Saints and seruants of God, for pestilent
fellowes, mouers of sedition, maintainers
of sects, polluters of the Temple, teach-
ers of new gods, enemies to *Cesar*, word-
fowers, babblers, blasphemers, is now vp-
on setting and going downe for euer.
Which death and downfall of their spi-
rituall whoredome, the holy Ghost dis-
closeth, in saying, *because the accuser of
our brethren is cast forth.*

And for the greater comfort of the
Church and iudgement of her enemies;
concludeth, that there is a perfect court-
roule kept, as wel of the sufferings of the
Saints, as of the slanders of their foes, so
openly committed in the face of the
Court, and before a Iudge of so cleare a
sight and eternall memory, as that they
shall neuer be discharged or forgotten,
the Spirit inferreth, saying, *who accused
them before the sight of our God day & night.*

Verse

Verse 12. *And they overcame him by the
blood of the Lamb, and by the word of
their testimonie; and they loved not their
lines enen vnto the death.*

Last of all the holy Ghost discouereth
the spirituall armour and weapons
wherewith the Angels and seruants of
Michael obtained this famous victory o-
uer the Dragon and his sectaries, and
saith, that they were tempered of these
two diuine vertues, faith and patience.
For by the shield of faith, which the Spi-
rit (by a metonymie) calleth, *the blood of
the Lamb*, and with the sword of his two
witnesses, and by the word of their testi-
monie, they ouerthrew all forces and ar-
guments drawn from reason or reading,
which the Spirit obserueth in these
words, *And they overcame him by the blood
of the Lamb, and by the word of their testi-
monie*, and all such arguments as were
drawne from the blocke, as fire, sword,
persecution, interdiction, and such like,
the children of the Church quenched
them with teares, prayers, patience and
martyrdome, as their Lord had giuen
them charge, and left them example;

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which

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which the Spirit vncouereth in saying,
And they loved not their liues euen vnto the
death.

Verſe 13. *Therefore reioyce O heauens, and*
you that dwell in them. Woe to the earth
and to the ſea, becauſe the diuell is de-
ſcended to you, hauing great wrath,
knowing that he hath but a little time.

AS after victory followeth diuiſion
of ſpoile, ſo the Spirit ſhuts vp this
heauenly conqueſt with triumph and
ioy, inuiting thereunto all the Saints
and ſeruants of God, which haue from
time to time maintained and defended
the honour of his name againſt the Dra-
gon, his forcerers and forceries. And be-
cauſe by their good profeſſion and godly
conuerſation they teſtified the glorie of
God (as doe the heauens) by their obedi-
ent conuerſions, the Spirit crowneth
them with the name of the heauens, ſay-
ing, *Therefore reioyce O heauens, and you*
that dwell in them.

And on the other parr, pronounceth
woe, firſt to all nations and kingdomes
acceſ-

xij. Chapter of the Reuelation. 51

acceſſary to theſe ſpirituall whoredomes
of the Dragon, whom (according to
their earthly mind) he moſt aptly reſem-
bleth to the earth; next, to the Empire
it ſelfe, as the *(clerum caput* and ſtable of
iniquitie, whom for his fearfull power
and vnbridled rage, the Spirit moſt ele-
gantly calleth by the name of *the Ocean*
and *the ſea*: and concludeth his *woe* with
a reaſon why, becauſe both in one and o-
ther, the power of Satan had taken ſuch
deepe roote, that the more the light of
the truth did bewray their madneſſe, the
more they ſtroue and ſtormed againſt it;
and ſo much the rather, becauſe their
finne was now at the higheſt; and
that the kingdom of Chriſt did gather
ſo faſt vpon them, that of neceſſity a mu-
tation of their fortunes muſt needs fol-
low, with a ſubuerſion not onely of their
Paganifme, but alſo of their power Ceſa-
ricall, which the Spirit cloſely foldeth vp
in theſe words, *Knowing that he hath but*
a little time; which one Apoſtle alſo ob-
ſerueth, 2. Theſſ. 2.

Verse 14. *And when the Dragon saw that he was throwne to the earth, he persecuted the woman that brought forth the man child.*

ANd when the raging Romane Empire saw that his maintenance of *Iupiter* and his idol art of making shrines was to descend for euer, (as among many voices, some euen to this day are heard to crie vengeance vpon his idols, inforcing them with shame to resigne their vsurped titles of gods and claime of heauen to the true Lord and owner thereof) he took the course of the wicked, whose custome is (as one of their owne noteth) *malitia alia aliam trudere*, and to adde sin to sin, (as a holy one saith) to quench his thirst with drunkenness: for so proceeded this Beast, adding to his blindness boldness, redeeming his blasphemy with rage and persecution; and was so far from coming to himselfe, and taking vp repentance to wash away his crying finnes, that (as the Spirit concludeth) he more and more pursued the Church, & persecuted the woman which brought forth

Deut. 29.

forth her first borne and primitiue fruit, here called for their faith, their patience, and their godly valour *the man child*.

Verse 15. *And there was giuen vnto the woman two wings of the great Eagle, that she might flie into the desert, vnto her place, where she was nourished for a time, and times, and halfe a time, from the face of the Serpent.*

BUt the Lord, who had so dearly bought his Shunamite, was no lesse carefull to preserve and carry her to the place of her rest, with a strong and outstretched prouidence, euen vpon his owne two wings, whose feathers were made of the truth of his promise, sealed and deliuered by the hand of his two witnesses, which the Bridegroom of purpose left with his Spouse, to accompanie and guide her whensoever she remoueth. If she trauell by day, they are her leading cloud; if by night, they are her pillar of fire: if she flie, they lend her wings; if she wander, they harbour her; if she be naked, they couer her; if in pri-

son, they visit her; if captiue, they redeem her; if she be weake, they sustaine her; if blind, they leade her; if she be heauie, they comfort her; if sicke, they recouer her; if she doubt, they resolute her; if she erre, they direct her: if she thirst, they giue her to drinke; and if she hunger, they feed her, and make her so strong of constitution, that afflictions are reioy-cings to her, banishment a haue, dispersion a friend, losse and death aduantage. And by these comforts (as by hands) they conuey her to her solitude and restless place of rest, as the Spirit discouereth, saying, *But there were giuen to the woman two wings of the great Eagle, that she might flie into the desert, vnto her resting place,* where euer since her primitiue dispersion she hath liued strewed and scattered far and neare ouer the face of the earth, seene and knowne of her Lord, by whom she is protected, and of the children of wisdom, of whom she is iustified: and so doth and must remaine hidden and retired into the priue chambers of Gods prouidence and her owne conscience, during the reigne of Antichrist, whose curst and arrogant supremacy was to rise out

out of the ashes of the Dragons Emper-
oritie, as the holy Ghost prophesied.

And thus, hiding her eminent primi-
tiue graces, must closely and silently keep
the Lords watch, and stand vpon her ho-
norable guard three propheticall yeares
and a halfe, here (as in *Daniel*) determi-
ned by a time, and times, and half a time,
from the reach and rage of the Serpent,
his taile and successors.

Verse 16. *And the Serpent cast out of his
mouth, after the woman, water, as it were
a flood, that he might make her to be car-
ried away with the flood.*

And when the Dragons traine of Ce-
sars (who for their malice to the
truth, and seducing the nations, are here
called by the name of the ancient enemy
and seducer of mankind *the Serpent*) saw
that they could no longer hauocke the
Church of God, by reason of her close
sight and secret dispersion, they deuised
to pursue her with their bloody edicts
and sacrilegious constitutions, which
they breathed out against her in such

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raging and furious maner, as the Spirit therefore resembleth the violence of their barbarous inquisitions and vnprincipely rescripts vnto the vnmercifull rage and current of a flood, hoping that as by their vnplacable furie they had dispersed and driuen the Spouse to corners, so by the due execution of their cruell promulgations they might vterly consume her generation, and blot out all letters of her honorable name; for to that white onely they aimed, as the Spirit concludeth, *That he might make her to be caried away of the flood.*

Verse 17. *And the earth help the Woman, and the earth opened her mouth, and swallowed up the flood which the Dragon cast out of his mouth.*

BVt in reliefe of the Churches persecutions, her Lord gaue charge vnto his handmaide the earth, to comfort, help and succour her his Spouse: and as Moab was charged to hide the chased Israel of God, and not bewray him that was fled and escaped, but

but to dwell with him, and to giue him couert and protection from the face of the destroyer; so here the earth was commanded to reach forth her helping hand, and to take in and harbour the Lords exiles, in the seret chambers of her desarts, mountaines and caues, that so she might either afford her close and quiet saueguard, or in witness of her faith and prooffe of her patience, receiue the blood which her cursed brethren spilt; which courtesie and tender fauour, the Spirit remembreth to the perpetuall praise of the benefactors of the Spouse, saying, *But the earth help the Woman, and opened her mouth, and swallowed up the flood which the Dragon cast out of his mouth.*

Verse 18. *And the Dragon was wroth against the Woman, and went to make battell with the remnant of her seed, which keepe the commandements of God, and haue the testimonie of Iesus Christ.*

ANd notwithstanding the Dragon by his taile of *Cesars* had thus massacred and dispersed the Church, yet was

was he not so satisfied, but for very rage fell into a melancholy mood, for cause he could not quite consume and roote her honour out, as the Spirit discloseth, saying, *And the Dragon was wroth against the Woman.*

And forasmuch as the Churches beaurie did most shine in the East Syria, Greece, Asia, where she was borne and bred, the Dragon thought it his best (in policie, which euermore with him was held for chiefest religion) to itch and set forward his den, and hold his Court further East; which purpose of his, as close as it was, the holy Ghost discouereth, in saying, *And he went;* and noteth the true end wherefore he went, not so much to barricade and stop the floate and incursion of the barbarous enemy, as he (forsooth) pretended, as to pursue and consume the dispersed remainder of the Spouse, as the Spirit vnfoldeth, saying, *to make battell with the remnant of her seed,* who for that they were iust of the making and growth of the Churches first and primitiue fruite, holding the mysterie of faith in a good conscience, as the first borne did, the Spirit setteth them forth

forth in the same liuely colours, saying, *which keepe the commandments of God, and haue the testimonie of Iesus Christ.*

Verse 19. *And he stood upon the sand of the sea.*

ANd the Dragon remoued his throne, and left his ancient seate and citie of Rome, where he had now kept court almost a thousand yeares, and went and pitched his throne anew in a hauen towne, betweene Pontus Euxinus and Propontis in the East of Thracia, anciently called Byfance, and there erected the new citie of Rome, and called it after his owne name Constantinople the citie of *Constantine*; which translation of his residence and chaire of estate, one of his owne also noteth:

*Constantinus apud Thraces, qua Bosphorus
aquor*

*Thracius Euxinis Aegæ ingurgitat undis,
constituit sedem Imperij.*



CHAP. XIII.

The description of Antichrist, and his denotaries.

The description of his Cleargie and of his religion.

The Character of Antichrist,

The number of his dayes, and the end of his reigne.

Verse 1. *And I saw a Beast ascending from the sea, having seven heads and ten hornes, and upon his hornes, ten diadems, and upon his heads names of blasphemie.*

ANd presently vpon the remoue and translation of the Empire, the Apostle espied that wicked one, Antichrist, man of sinne, in saying, *And I saw*; who in regard of the tyrannous power and bloody vse of the vnbridled iurif-

xij. Chapter of the Reuelation. 61

iurisdiction that should be giuen him, he is here termed (as in holy Scriptures other Monarchs are) *A Beast*, that is to say, a kind of gouernment, kingdome, dominion or power exercised and acted by a succession of tyrannous, bloody and beastly men.

And albeit his perfection in euill stood yet aloofe, and was very farre off, yong and tender, aslying in swathing clouts; yet the Apostle descrieth him, as it were through a chinke, in saying, *coming vp*. For after the translation of the Empire, and that now Ethnicke Rome began to play the Christian, he was wel-nigh a hundred yeares closely creeping and climbing vp, before he could aduance his cursed head and claime of supereminencie. Concerning which ambitious puffed of vaine prioritie, so faire and euident mention is made in the monuments of time, that the incredible boldnesse of the aduersarie is no lesse maruellous then his incurable blindnesse, that hath so long time stumbled at this stone, and so often spurred vs by way of vaunting, to shew them (if we dare or can) when this apostacie of Antichrist tooke

ooke her rise and first commencement: which daring vaunt of theirs, the holy Ghost tripping ouer as a thing which is or ought to be knowne vnto vs, namely, that the horne of Antichrist and his apostacie did then first sprout out, when his Church first obtained at the Dragons hand prioritie of place, suffrage and censure ouer all. For as the tree puls vp the creeping iuie, so the primacie of the Church of Rome pulled vp the aspiring supremacie of the Bishop thereof, which Church preheminance and prelation (after long ruffling and shouldring) was first obtained at the hands of *Honorius* (though afterwards vpon greater concertation and daggers drawing, it was by other Cefars and Kings confirmed, renewed and amplified) who by the aduantage of the weaknesse and death of his elder brother *Aradius*, hauing obtained power and protectorship East and West, subiected the Church of the East Empire (which most withstood the West and Romane supremacie) with all other Churches whatsoever, to the Church and Sea of Rome, at the instant suit and importunitie of the
now

now Bishop of Rome, whose name was then *Innocent* the first, in the first yeare of his creation, and in the yeare of Redemption 406.

But the holy Ghost (I say) passing ouer the punctuall and exact moment of time, when the egge of Antichrist and his Apostacie was first laid, as otherwhere sufficiently preserued vnto vs, proceedeth to detect the place where and from whence he should arise, saying, that he saw him lift vp his hardy head *from the sea*, meaning *by the sea*, as in the sixteenth of this prophecie, the surging, rumbling and raging Sea and Citie of Rome, where also by a like loquution he calleth all kingdoms subiected to her by the name of *riners*. And that this Beast should thence arise, and there (and not elsewhere) keep court and residence, the Spirit proueth by an argument drawne from the shape and proportion of the Beast, for he had the seven heads and ten hornes of the Dragon, meaning that he should sit vpon the Dragons hils, and reigne in and ouer the Dragons citie, and aray himselfe with the spoiles of the world, and hold in subiection the
Kings

Kings and States on earth, as the Dragon did; for so much the Spirit intendeth in saying, *hauing seven heads and ten hornes.* And lest the vnwary Reader should mistake this great Antichrist for that great Dragon, or this Beasts supremacie and his pestilent succession for that Beasts supereminencie and his execrable taile (as many vnwarily haue done,) the holy Ghost in emblazoning his coate, giueth him a most exquisite difference, in saying that he wore his *diadems*, not vpon his heads, as the Dragon did, but vpon his hornes; signifying thereby that he should not come to his Crowne and vainglory by the strength of his sword, his Leaders and his legions, as the Dragon did, but by the base and voluntary submission of all such Cefars, Kings and Princes as should with one counsell and force, deliuer vp their authoritie and power secular to the deuotion and pleasure of the Beast; and therefore the Spirit crowneeth, not his heads, but his hornes, saying, *and vpon his hornes ten diadems.* And concluding sheweth (euen by his head attire) how far vnlike this Dragons High-priest of Rome was and should be
to

to the Lords High-priest of Ierusalem, who (in stead of hauing his head-attire emblemished with *holinesse to the Lord*, as had his seruant Aaron) should haue his head-peece beslubbered with names of blasphemie, and vpon his heads names of blasphemie, whereof prooffe is made in the sixt verse following.

Verse 2. *And the Beast which I saw was like to a Leopard, and his feet as a Beare, and his mouth as the mouth of a Lion, and the Dragon gaue him his own force, and his throne, and great power.*

And forasmuch as the Apostle foresaw that this Beast should be a far greater aduersarie, and a far longer persecuter of the Church of God then any of the Monarchies which did arise afore him; he shapeth him an outside answerable to his inward making, framing his parts of the most notable persecuters that euer were; as concluding him for his extraordinary wickednesse *the odde fellow*, the totall summe and very accomplishment

plishment of all other.

And first for his presumption, in extolling himselfe aboue the Prince of the Couenant, defouling his sanctuary, desolating his sacrifice, burning his statutes, and inforcing the humble and meeke to the abnegation of the truth, by blood, fire, strappadoes, and such like exquisite torments; the Spirit resembleth him to his arch-type *Antiochus* descended from the Monarch of Greece, here (as in *Daniel*) deciphered by a Leopard, *And I saw the Beast like a Leopard.*

Secondly, in pride of life, in pomp and luxurie, the Spirit equalleth him with the Monarch of Persia, and likeneth his arrogant and voluptuous gate to her ten Kings, here (as in *Daniel*) deciphered by a Beare, *And his feet as of a Beare.*

Thirdly, the holy Ghost ascribeth vnto him the proud, prophane and cursed mouth of the Monarch of Babylon, in commanding the dwellers on earth (vp-on paine of fire and fornace) to adore his golden idoll, which he had dedicated with cornets, sackbuts, psalteries, dulcimers; which also the Spirit couereth (as *Daniel* doth) vnder the maske of a Lion,

And

And his mouth as the mouth of a Lion.

And last of all, lest happily he should be least beholding vnto his *Bella Nimpha*, his dearest Lady and mistris of Rome, the holy Ghost saith, that the loue of his Patronesse the Dragon, was equal to the loue of a father towards his sonne; for she made him heire apparent and Lord of her Empire, subiecting all things to the feete of his censure, and confirming vnto him her throne and pallace of Lateran, with all the demesnes and glorie of Latium, as one of his owne also noteth, *Latinusque relinquit Christo, & Romanuleam septem cum collibus urbem.*

Verse 3. *And I saw one of his heads as it were slaine to death, but the wound of his death was cured, and all the earth was in admiration after the Beast.*

And presently after this great Antichrist was risen, the Apostle foresaw such a wound giuen to one of his heads, that the Beast was in eminent danger to be stricken downe againe, and slaine in the very egge; for so much

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the Spirit noteth in saying, *And I saw one of his heads as it were slaine to death.* For the better opening of which wou'd, we must not onely remember the Beast hath seuen heads, but we must also step a little forward, and craue the assistance of the seuenteenth Chapter concerning the interpetation of the seuen heads, which saith, that *the seuen heads are seuen hils, and they are also seuen kings;* discovering the true seate and situation of the citie of Rome, where Antichrist should keep his court and residence, by the *seuen hils.*

And by the *seuen kings* the seuen Monarchies, which from the beginning of the world to this day haue successiue-ly risen and reigned ouer the earth, of which seuen, the Assyrian monarchie was the first, and the Romane the sixt, of both which and their pue-fellowes, is further reuealed in the seuenteenth Chapter following. Meane time we are here to obserue, that as the holy Ghost doth therefore call his seuen heads by the name of seuen hils, because the seate of Antichrist should be there, and not elsewhere placed and planted; so he nameth

meth them also *seuen kings*, because the power of Antichrist should be an extraordinarie soueraigntie, compounded of such spiritual and temporall claimes and iurisdictions, as should be equiualent in presumption and prophanation, to all the transgressions of the seuen monarchies, which from the beginning hitherto haue blasphemed God and corrupted his world.

This foundation layd, doth shew, that this deadly wound giuen to one of his heads, which (as after appeareth) was the wound of a sword, cannot be meant of any one of his heads after the first signification, as they are hils, but as they are kings, and subiect to the sword: and so by consequence intendeth that one of his Imperiall heads, and namely his faire *Adonis*, his minion, lord and master of Rome, of whom he had so lately receiued his breath and being, was so deadly wounded, as that the Beast himselfe thereby was in great danger of extinc-tion. Thus hauing found the head, let vs look vnto the wound, that so we may the better discern the great danger the Beast was in, deliuered in these words, *as it*

were slaine to death. This deadly wound was giuen and driuen home to the head, by the sword and incursion of the West Gothes, vnder the leading of *Alaricus*, who in the nineteenth yeare of *Cesar Honorius* (of whom the Beast some foure yeares before had receiued his life) entered Italy, and gaue such a deadly stroke vnto his powerfull pate, that for very feare the Beast lockt himselfe vp in his den at Rauenna, while the enemy ript vp the streetes of his Imperiall citie, filling them with famine, fire and sword; which night of woe, or rather beginning of her wofull night, made an ancient friend of hers to bewaile and bind vp her deadly wounded head, with an old Ballad, after the tune of the burning of Troy:

*Quis cladem illius noctis, quis funera fando
explicet?*

Aut possit lachrimis aquare labores?

Vrbs antiqua ruit multos dominata per annos.

And hauing thus mortally wounded the head of the Beast (in the yeare of saluation 410, and 1157 yeares after *Romulus* had raised her walls with his brothers blood) proceeded to seize vpon the

the rest of his dignities, hauocking and burning his chieftest honours, Latium, Campania, Apulia, Lucania, Calabria, where raging and deuising how to exterminate the power of the Empire for euer, and to spread his glorie ouer all, was by sudden death blotted out, leauing his purpose and his armie royall to his wiues brother *Ataulphus*, who in like raging haste and fury returned to Rome, with an obstinate intent and resolution to obliterate the ancient name of Rome for euer, and to call her (in honour of his people) *Gothia*, or after his owne name *Ataulpha*; which counsell and purpose of his, had it been effected, sir Antichrist with all his primacies and supremacies had bid vs good night long ago; and all his gainfull enterludes of *fides uestra*, and *ne deficiat fides tua*, and *pasce oues*, and *tibi dabo clauas*, and *quorum remisistis*, with all his pestilent painted traine of succession, had been dashed in repeating, before euer they had come on stage. But to the end this recovery might be the plague-sore of the earth, his deadly wound was healed, as the Spirit sath, *but the wound of his death was cured*. For by the pleasing

prayers and subtile intercessions of the Emperours sister *Placidia*, whose beautie and bodie was espoused to *Atanlphus*, for such a time his furie was auerted, and his designe dissolued, and himselfe not only content at her amorous mediation to grant the citie of Rome pardon for her name, but also to leaue her eclipsed and dying honour, with all her Italy, to her stupified *Honorius*, who for feare was crept into his earth at Rauenna; and taking his spouse *Placidia* with such dower as himselfe listed, departed Italy, and pitched his tabernacle in France, then one of the chiefeft prouinces of the West Empire. And to this plaister the Spirit pointeth, in saying, *but the wound of his death was cured.*

And the holy Ghost foreseeing the greatnesse of the Beasts power to come, which was yet but like vnto his sin; and how that Satan his creator, who had formed him after the image and perfection of his owne wickednesse, should afford him such letters commendatory to all the world, which naturally loueth wicked inuentions, that the primacie of his Church and supremacie of his person

son should ouerspread all, and obtaine the praise of the earth; concludeth of him in this maner, *And all the earth was in admiration of the Beast.*

Verse 4. *And they adored the Dragon which gaue power to the Beast; and they adored the Beast, saying, Who is like vnto the Beast, or who may warre with him.*

And the children of misbeliefe ascribed to the Dragon inhibited honours, decking his heathenish Christendome with names of holy and most holy titles, due to God alone; and they adored his execrable inuentions & doctrines of diuels, worshipping and diuifying his vncircumcised traine of Cefars, who had granted vnto Antichrist such power incomparable and vncontrollable iurisdiction, which the Spirit anatomiseth in these words, *And they adored the Dragon which gaue power to the Beast.*

And as in euill there is no meane, so these children of vnbeliefe went on, and bestowed like titles and magnifications vpon

Dan. 8.

vpon this base and vile Antichrist, who as the Prophet long ago foretold vs, by policie should prosper, and by peace destroy many, and strike his adorers with such a spirituall drunkennesse, that they should not onely hang their gold, but their faith also vpon him, and verily beleue that this vile and despicable Antichrist, Delegate to *Romulus*, and Deputie to *Cesar*, was Vicar to the Lamb, and Successor to *Peter*. And thus reioycing ouer the error of their owne fantasie, should with *Pigmalion* admire and dote vpon the idoll of their owne caruing, and falling downe should adore and crie with that drunken King, *Great art thou, O Bel, and in thee is no deceit*: which occasioneth the Spirit (in detestation of their madnesse) to disclose their shame, saying, *And they adored the Beast, and said, Who is like vnto the Beast, or who may warre with him?*

Verse 5. *And there was giuen to it a month, speaking great things and blasphemies, and power was giuen to it to worke fortie two moneth.*

And

ANdas the Dragon did bequeath vnto Antichrist his throne and his power in so large and ample maner, that his priestly key was in cutting and killing, so like the Dragons sword, that he that is wise may easily perceiue one craftsman made them both: so Satan the master and seducer of them both, endowed his Antichrist with mouth and lips so like his owne, that whoso heares him open, may truly say, *quam similes habent labra lactucas*, like lips like lettice; at which the Spirit pointeth, in saying, *And there was giuen to it a month*; and pro-ueth it by an argument drawne from the fruit of his lips, *speaking great things and blasphemies*. Whereof the Prophet *Daniel* Dan. 7. also inditeth him, foretelling that he should open his execrable mouth, and speake words against the most High; of which presumptuous magniloquence the holy Ghost arraigneth him more particularly in the verie following.

And the Prophet also further reporteth, that *times and lawes and great power* Dan. 7. *should be giuen into his hand, for a time and times, and the diuiding of a time*; butting and bounding his tyrannous reigne and
go.

gouernment within the selfesame circle and period, as here the Spirit doth, by another like prophetical construction, saying, *And power was giuen vnto it to work fortie two moneths.*

Verse 6. *And he opened his mouth vnto blasphemie against God, to blaspheme his name, and tabernacle, and those which dwell in beauen.*

IN discouering y blasphemous mouth of Antichrist, the holy Ghost doth first and principally challenge him for presuming to lay hand vpon his diuine and spirituall sword, and to weare the name and title of Vicar to the Lamb, which title, name and honour is onely due to the Spirit of the Lamb, the onely moderator, comforter and commander of all the Lambs affaires and forces in heauen and in earth: and of this principal blasphemy the Apostle condemneth him, in saying, *And he opened his mouth vnto blasphemie against God.*

Next, the Lord challengeth him for presuming to blaspheme the word of God,

God, superaduancing his whorish church about the diuine eternall testimonie, in and by which the Son of God is named and knowne; which contumely offered to his most holy word, the Lord accounteth as done to himselfe and his most holy name; for so the holy Ghost speaking of that Lord that is faithfull and true, who with iustice iudgeth and fighteth, saith, *that he was clothed with a garment sprinkled with blood, and his name is called, The Word of God.* The pourtraiture of which diuine and essentiall Word, is the ingrauen Scripture of his most holy and written word, and of this blasphemie the Spirit inditeth him in these words, *to blaspheme his name.* Lesse maruell then if like a raging flood, downe bearing all before him, and ouerflowing all bankes of obedience towards God, he dare extol his cursed head about all that is called or named God, that is to say, all magistracie, authoritie and power secular, which by Gods owne ordinance & commandement, is the onely true, liuely and immediate representation of his owne person, iustice and gouernment here on earth, in and ouer all temporall causes
and

and persons, as well Ecclesiastical as ciuill, of which high treason one Apostle also conuinceth him, 2. Thess. 2.

No maruell then, if thus daring to blaspheme the Lord of the house and his anointed Deputies, he dare blaspheme the house of God, wherein his name is honored, cursing, reuiling and reputing it a house of schismatiques, heretiques, excommunicates; which blasphemous and vnderferued wrong, the holy Ghost layeth to his charge, in these words, *and his tabernacle.*

And last of all, to shew that there is neither end nor measure in his blacke, presumptuous and blasphemous mouth, the Spirit further chargeth him with blaspheming the Saints and seruants of God deceased, cursing, reuiling and condemning their doctrine, and yet blessing, adoring & erecting their shadows, sepulchers and shrines, for mediators, intercessors and reconciliators betweene God and the sinner; like their cursed fore-elders the Israelites, who boasted in the descent of their father *Abraham*, and yet blasphemed the faith of *Abraham* their father, of which blasphemous
and

and indicible conrumely against the Son of God and his most holy Spirit, the Apostle condemneth him, saying, *And those that dwell in heauen.*

Verse 7. *And it was giuen vnto him to make battell with the Saints, and to overcome them: and power was giuen him vpon every people, tribe, tongue, and nation.*

ANd as after lightning followeth thunder, so after Antichrists blasphemie followeth his persecution, as the Spirit testifieth, saying, *And it was giuen him to bid battell to the Saints;* which the Prophet *Daniel* by way of exposition also plainly setteth forth, saying, *that he should murder and consume the Saints and seruants of the most high.*

And in further amplification of this his carnificious furie, the Spirit setteth forth the largenesse of his charter and commission, by an excessiue loquution, foretelling vs that it should be so large and general, that the fire of his prophane
and

and sycophantical keys should take hold vpon euery nation and tribe; as if we please to cast an eye vpon the times past, and conferre what he had, with what he hath, we shall easily discerne the meaning of the holy Ghost in these words, *And power was giuen him vpon euery Tribe, people, tongue and nation.*

Verse 8. *And all that inhabite the earth adored it, whose names be not written in the booke of life, of the Lamb which was slaine from the beginning of the world.*

THe holy Ghost hauing in the former part of this Chapter discouered the birth, place, person, power, blasphemie and persecution of Antichrist, descendeth now to the description of his creatures and deuotaries, foretelling vs that they should be such onely (for vnto such onely the particle *all* is here restrained) as haue their portion and interest in this life, whose pietie, heauen, hope and glorie is here, and not elsewhere; which kind of out and ouercast Christians, the Spirit describeth by a periphrasis most

most proper to their naturall and inbred disposition, saying, they are *those that inhabite the earth*; therein discouering them as by a difference diuifue from such as are the Lords pilgrims and strangers on earth, hauing here no permanent abode or place of rest, but seeking the things which are aboue, attend with patience the reuelation of a life and citie to come, not made with hands, where their Lord and their Redeemer liueth.

And the Spirit proceeding sheweth further, the supreme, hidden and vnperceivable reason why the adorers of Antichrist thus defiled the ornaments of their calling, and why they loued lyes more then truth, the Beasts penance more then Gods repentance, the Beasts beliefe more then faith towards God; the Beasts miserable merits, more then the fruits of the Spirit, hatred of sin and loue of God, because (as holy *David* saith) *they were not found in the Lords record, nor written with the righteous*; for so much the Spirit vnfoldeth, saying, *whose names be not written in the booke of life, of the Lamb which was slaine from the beginning of the world.*

Verse 9. *If any man haue an eare, let him heare.*

THe Apostle hauing sufficiently deciphered the nature and cariage of Antichrist and his creatures, commeth now to discouer his reward and iudgement, which howsoeuer it carry little or long, is of necessitie the reward of sinne. But before the Spirit draweth out his sword, it pleaseth him in his accustomed mercie to awake his Church and her enemies, and to moue them to a feare and reuerent attention, by a generall summons, proclaiming, *If any man haue an eare, let him heare.*

Verse 10. *He that shall leade into captiuitie, goeth into captiuitie; and he that shall kill with the sword, must be killed with the sword: here is the patience and the faith of the Saints.*

THe holy Ghost in this verse calleth Antichrist to the Barre, and sets him before the world, for the very *he*, on whom
the

the wrath of God and his heauie displeasure is to be executed. For he, who vnder colour and pretence of weeding out and rooting vp of heretiques, hath brought into the Church captiuitie, inquisitions, tortures and torments, to the horrible murder and slaughter of the Saints, when in such cases (notwithstanding) he had neither precept nor example in the life of the Lamb or his Apostles so to do; *he*, euen he, saith the Lord, is that partie, against whom this iust iudgement of retriuation is laid vp in store to be executed vpon him in that day, when the Lord shall bring againe the captiuitie of his Church, which for their sins he hath giuen vp to the sword and furie of the Beast, vntill she haue borne the burthen of her shame, and (as the Prophet saith) renewed her beautie by her sorrowes, and her glorie by her persecutions; and then shall be fulfilled that which was spoken by the Prophet, *Woe to thee that spoiledst, and wast not spoiled; and didst deale wickedly, when they did not wickedly against thee: for when thou shalt cease to spoile, thou shalt be spoiled; and when thy sinne is ended, thou shalt be rewarded;*

Ezek. 39.

Esa. 33.


as here also the Spirit denounceth, contesting that God shall scourge him with his owne inuentions, & repay him home in his owne coine, saying, *He that shall leade into captiuitie, shall go into captiuitie; and he that shall kill, shall be killed.*

And in consolation of the Spouse, concludeth, that howsoever Antichrist and his Delegates foolishly thought, by afflicting the Church, to destroy the Church, yet in her afflictions consisteth the very strength and approbation of her children; for by the things they suffer, they learne obedience, & through patience their faith is consecrated, by the which they are perfected and made inheritable of the promise of God: all which mercie and fauour is commended vnto them vnder the hand and seale of afflictions, by which their mad and drunken aduersaries thought to consume them, and like fooles did not consider that as the workman doth square the stone by strokes, and as the snake doth cast his old skin by passing through sharp stones, so the Lord doth renew his Spouse by stripes, and brusheth off her old affections by passing her through the asperities of

of tribulation; which holy and hidden consideration, causeth the Spirit to honour the sufferings of the Saints so highly, as to ascribe vnto them the chiefest stayes and supportations of their precious hope and calling, namely, *patience and faith*, saying, *here is the patience and faith of the Saints.*

Verse 11. *And I saw another Beast coming up from the earth, and he had two hornes like the Lamb, but he spake like the Dragon.*

THe holy Ghost in the verse foregoing, hauing pronounced sentence of death against Antichrist, before he comes to the execution thereof, descendeth to the arraignment and condemnation of his Clergie, that so they may be carted to the valley of Hinnom both together, whom the Lord here figureth vnder the name of the Beast, saying, *And I saw another Beast*; comprehending vnder the singular number of *one Beast*, by a maner of speech common to the holy Scriptures, the whole corporation and

vnuerſitie of falſe and lying teachers, who from the firſt Eremite, Hypocrite, Father, Prielt, Monke, Frier, to the laſt trumping and vagabond Ieſuite, haue auouched the honour and adoration of Antichriſt. And is moſt aptly deciphered by their earthly, ſenſuall, and diuellish minds, in pointing to their country and place of extraction, whence and where ſuch weeds do grow, ſaying, *comming up from the earth*. And commendeth their making and acquaintance to vs, by two exquisite tokens, the one their perſon, the other their doctrine. Touching their ſhape and perſon, the Spirit ſaith, that it was in robe and exterior appearance the very face and countenance of the Lamb, deckt and garniſhed with his owne two hornes, to wit, the Law and the Goſpel, where  the Lamb doth ſaue and kill; for ſo the Spirit ſaith, *And he had two hornes like the Lamb*.

But as concerning the uſe and force of the hornes, the Spirit ſaith, they were therein ſo contrary to the Lamb, that when they did open, either to teach the Law or preach the Goſpell, they ſpake and taught like the Dragons Doctors, and

and like the Prielts of *Iupiter*, teaching and preaching vnto the children of the world, that they ought to worſhip the God of heauen, as the Dragons Prielts had taught their fathers to worſhip the gods of the heathen. Which deteſtable prophanation of the worſhip of God, and prepoſterous adoration of his name, the Spirit deteſteth, in ſaying, *but he ſpake like the Dragon*.

Verſe 12. *And all the power of the firſt Beaſt he did in his ſight, and he made the earth and the inhabitants therein to adore the firſt Beaſt, whoſe wound of death was cured.*

BY the power of the firſt Beaſt, is meant the purpoſe and plot of the Dragon for the ypholding and eſtabliſhment of their falſe and godleſſe religion, to the prophanation and extinction of the true worſhip and ſeruice of God; which forasmuch as he could not effect by force and open enmitie, I meane by the bloody perſecutions of his prophane and Ethnicke Ceſars, he did deuſe to

put a new string to his old bowe, and to worke it out by fraud and falshood of friends, and thereupon perswaded his Ethnicke Cefars, that in policie it was the best to play Christians, forasmuch as the world was now so giuen, as *Iupiter* with all his idols must needs giue place to Christ, because most voices went that way.

And the better to bring the mysterie of iniquitie to passe, he caused his new Christened Cefars to set vp a race of Sy-cophanticall, high and princely Priests, who vnder colour of prostering the affaires of the Lamb, should cunningly clap *Iupiters* coate vpon the Lambs back, and bestow all the ceremonies and rituals of *Iupiter* and his idols vpon Christ; that so by turning *Iupiters* worship into Christianisme, he might turne the worship of God into Paganisme and idolatrie, and that so he might at the least prophane and desolate the true worship of the true God, whose maiestie & truth of deitie they could no way blemish.

And for the better successe in this their proiect, should cause to be erected throughout all kingdomes and nations,

certain

certaine Couents and swarmes of false, vngodly and prostituted Clerks, who by auouching and maintaining against all comers, that Antichrists name is *Simon Peter*; and that the supremacie his Cefars and his Kings gaue him, is the very keyes of heauen and hell, which the Lamb committed to the dispensation of his Saints and seruants; and that the throne and seate of wickednesse, is *Peters* Chaire and Sea Apostolique; and that the execrable forme of *Iupiters* worship, wherein his Lords and Cefars delighted, is the very true worship and seruice of God, which the Lamb and his Apostles deliuered.

And by these mists, legerdemains, and new editions of old idolatrie, should establish in the sight of Antichrist, the selfe same prophanation and deuout impietie which his antecessors the Cefars so ardently embraced; for so much the Spirit rippeth vp, in saying, *And all the power of the first Beast he did in the sight of Antichrist:* and thereby so strongly deluded and seduced the children of disobedience (most properly here, as elsewhere, described by the name of *the earth and the inhabitants*

habitants therein) that they loathed the sacrifices of the God of heaven, and refused to worship as the Lord commanded, & chose rather (as the Spirit saith) to adore the first Beast, that is to say, to worship y^e god of their fathers, as the Dragon commanded them, iust after the prescription of his Cefars and maner of the heathen.

And that we may the better discern from whom those Proctors of Don Antichrist borrowed this their abominable Church-seruice, the Spirit remembreth the repaired wound of their masters creditors pate, mentioned in the third verse, *whose wound of death was cured.*

Verse 13. *And he did many signes, so that he made fire to come downe from heauen to the earth, in the sight of men.*

THe holy Ghost hauing arraigned and condemned the Clergie of Antichrist touching their doctrine, proceedeth further to detect their abomination and forgery, in seeking to confirme their false doctrine by lying signes and works of wonder; condemning therein first their

their vanitie; secondly their presumptiō. For as nothing can be more vaine and vngodly, then to seeke by lying signes and wonders to confirme the doctrine of the Lamb and his seruants, which is all sufficiently established by their owne magnificent and diuine miracles, vnto which the Church of God vpon her allegiance is enioyned to subscribe: so nothing can be more presumptuous and wicked, then to attempt by signes and wonders the confirmation of any other doctrine then that which the Lamb and his two witnesses haue sealed and deliuered vnto vs, according to the statute of God, Deut. 13.

And though their signes were many, as the Spirit reporteth, saying, *And he did many signes*; yet were they but forgeries and lies, not wrought in truth & dignitie, but in falshood & fallacie, as our Lord himself and his seruant *Paul* foretold vs; Mat. 24. 2. Theff. 2. In which regard the holy Ghost squaring the miracles of these exorcists after the rule of their doctrine, which was in shew the Lambs, but in truth the diuels; calleth also their lying signes, heauenly fires, saying, *so that*

he made fire to come downe from heauen to the earth, in the sight of men: not that they were in deed and in truth so, but that they seemed so to be in the eyes of men, because they were wrought by these vagabond exorcists, vnder a pretended and colourable imitation of the name of the Lord Iesus, who of all heauenly powers and fires is the true Lord and soueraigne commander; that so these Clerks of Antichrist might be futable in their wickednesse, that as their doctrine was opposite to the truth of Christ, so their wonders might contrary the power of Christ, by a colourable imitation of the miracles of Christ, and might be a true and perfect deprauation of the same.

Verse 14. *And he seduced the inhabitants on the earth, through the signes which were given him to do in the sight of the Beast, saying vnto them that dwell on the earth, that they should make the image of the Beast which had the stroke of the sword and lineth.*

ANd the Spirit further disclosing the happie successe of these unhappie brokers

brokers and slaues of Antichrist touching their mists and miracles, foretelleth vs, that as the first *Elias* by the miracles of heauenly fire did induce and draw the good vnto the feare of God, so these impostors of Antichrist, by the lure of their false and lying fires, should seduce and draw all dung-hill and earthly minded men from the feare of God, in such sure and deuoted sort, as that they should perswade them to make the picture and image of the Beasts religion, and to embrace and erect such a Christianisme, as should in all points counterfeite and represent the Paganisme of the Dragon, attiring and decking *Iupiters* prophana-tion with the holy and honorable names of God, Iesus, Spirit, Scriptures, Church, Sacraments, Saints, &c. like excellent Comedians who decke themselves with Crownes, Scepters, purples, and representations of Kings, whenas indeed they are the basest of the people. And as the Lord commanded his seruant *Moses* to erect such a Tabernacle of witnesse here on earth, as should be in all points after the Idea, modell and platforme of that diuine and eternall Tabernacle which he saw

saw in the mount: so Antichrist (Lord of misrule) commanded his propudious Clergie to cause all people, nations and kingdomes to set vp such a Christianity as should in all points answer the Idea, modell and platforme of that prophane and execrable heathenisme wherewith he saw the Gentiles enamoured; and hereby so strongly seduced the inhabitants on earth, that they verily thought the mysterie of Iniquitie to be pure and vndefiled Christianitie; and that the abomination of desolation, forespoken by *Daniel* the Prophet, is the onely true, ancient, Catholique and Apostolique religion; teaching them that perish by consenting vnto lies, that they ought to worship God as the Gentiles did worship *Iupiter*; perswading them that as the Gentiles had their *Ara*, so Christians must haue their Altars; and as the heathen had their bloody sacrifices, so Christians must haue their vnbloody sacrifices, and offer bread and wine to God, as the heathen did to *Ceres* and *Bacchus*; and as the Pagans had their *Pontifex maximus*, so Christians must haue their Pope; and as Ethnicks had their *Sacerdotes*, so must

must Christians haue their Priests; and as the Gentiles had their gods and goddesses, so must Christians haue their he Saints and she Saints; and as the Dragon had his Pantheon, so Antichrist must haue his All Saints; and as the heathen had their idols, so Christians must haue their images; and as the Pagans did consecrate their Temples to Idols, so Christians must dedicate their Churches to Saints; and as the Ethnicks had their supplications, so Christians must haue their processions; and as the Gentiles had their lustrations, so Christians must haue their holy water; and as the Dragon in his Church-seruice had his *Cerei*, so Antichrist in his Church-seruice must haue candles; and as the Dragon had his *A-cerra* or *Thuribles*, so Antichrist must haue his Censers; and as the Dragon had his Nouendiall sacrifices, so must Antichrist haue his Masses of *Requiem*; and as the Dragon had his Hecatombes, so Antichrist must haue his Trentals; and as the Dragon had his Colledges *Sodalitū* and *Arualium fratrum*, so must Antichrist haue his Cloisters of Monks and Friers; and as the Dragon had his Vestals, so Anti-

Antichrist must haue his Nunnes and Sanctimonials; and as the Dragon did celebrate the birth dayes of his *Cesars*, so Antichrist must solemnize the natiuitie of his Saints; and as the Dragon had his Annals, so must Antichrist haue his Legends; and as the Dragon had his secular Spectacles, so Antichrist must haue his Iubilees; and as the Dragon had his Bacchanals, so Antichrist must haue his Carnivals; and as the Dragon had his Lupanaries, so must Antichrist haue his Stewes; and as the Dragon had his inchanters, so Antichrist must haue his exorcists; and as the Dragon had his *Asyla*, so Antichrist must haue his Sanctuaries; and as the Dragon had his Exequies and Parentals, so Antichrist must haue his Diriges and his *de profundis*; and as the Dragon had his *comitia centuriata*, so Antichrist must haue his Councils œcumenicall; and as the Beast had his *comitia curiata*, so Antichrist must haue his Councils prouinciall; and as the Dragon did diuise his *Cesars*, so must Antichrist canonize his Saints; and as the Dragon enacted ciuill lawes, so Antichrist must enact Canon lawes; and as the

the Dragon had his Imperiall rescripts, so Antichrist must haue his Decretall Epistles; and as the Dragon had his Tribunal intercessions, so Antichrist must haue his vncontrollable interdictions; and as the Dragon had and vsed his prescriptions, so Antichrist must haue and vse his excommunications; and as that Beast commanded his heathen to please their goddesse *Inno* with *cane vota libens*, so this Beast commanded Christians to please their God with vowes; and as the Dragon had his *Triceps Hecate*, so Antichrist must haue his triple *tiara*, to signifie his triple pretended iurisdiction; and as the Dragon had his *Hexaphoron*, so must Antichrist be carried vp & downe; briefly, as the Dragons priests did teach the heathen to worship *Iupiter* as God, so Antichrists Clergie must teach their Christians to worship God as *Iupiter*; and looke what forme of religion, what maner of life the Dragon led, the same must Antichrist in his person parallell & maintaine.

And to the end we may vndoubtedly discerne what and of whose image the Apostle speaketh, the Spirit

remembreth now the third time his re-
cured wound, which here speaking more
plainly out, he calleth *the stroke of a sword*;
not that it was the onely stroke, (for ma-
ny swords did pierce the Dragon, as his
had pierced many,) but the first stroke
of a sword, which from the beginning
and rising of the Dragons Empire and
regiment by Cefars, did remeasure the
fury of the sword vpon his owne head &
chaire of state, as the Spirit noreth, say-
ing, *Which had the stroke of the sword, and*
liueſt.

Verſe 15. *And it was giuen to him to giue*
ſpirit to the image of the Beaſt, and that
the image of the Beaſt ſhould ſpeake, and
ſhould make that whoſeuer honored not
the image of the Beaſt, be ſlaine.

AND ſuch art and perſwaſible power
was giuen to thoſe inchanters and
apoſtates of Antichriſt, that they infused
ſuch a quickning ſpirit, ſuch a life, gi-
uing animation into the Ethnicke dead
and deſolate image of the Dragons reli-
gion, by gilding it ouer with the reue-
rend,

rend, diuine and honorable names of
God omnipotent, Chriſt Ieſus the righ-
teous, his holy Spirit, his precious blood,
his ſacred word, his bleſſed Sacraments,
&c. that they eaſily perſwaded the bea-
eyd world to think and belecue, that the
execrable forme and image of *Iupiters* a-
bominatiō, commanded by the Dragon
and his Cefars, was the very true worſhip
and ſeruice of God, commanded by the
Lamb and his ſeruants; and that the pi-
cture of *Iupiter Olimpius* which their Lord
Epiphaneſ had ſet vp and placed in *San-*
ctum ſanctorum, was the very Arke and
propitiatory of God, ſet vp and erected
by *Moses* his ſeruant; and their abomi-
nable myſticall Maſſe, the ſacrifice of an
vnbloody Meſſias, made of bread of their
owne baking (which their fathers the
Patriarks, Prophets and Apoſtles neuer
heard nor dreamed of) is a ſacrifice not
Eucharifticall but propitiatory, and ſo
allſufficient for the attonement and re-
conciliation of God vnto the ſinner, as if
it were figure and ſealed in the precious
blood of the Lord of the couenant; and
that the horrible prophane and dereſta-
ble ſupper of *Thyeſtes*, is the very true,
H 2 holy

holy and comfortable commemoration of the Lords loue in giuing his life for the children of the Church, and their thankfull communion and celebration of the same.

And by these and such like enchantments, these Proctors of Antichrist so baffled and blinded the Princes and Proectors of their synagogues, that they inzealed them to authorize and erect inquisitions, executions and torments against all such as refuse to honour and adore the idol-seruice and desolation of their *Antiochus*; and that all such as doe but mutter against the magnificence of their Church and her worship, which all the world adoreth, should be accounted as *infelix Lolium*, weeds, Lollards, heretiques, excommunicates, and sonnes of death, to the admirable confirmation of the Spirits prediction in this place, saying, that *it was giuen to him to giue such spirit to the image of the Beast, that the image of the Beast should speake and make that whosoener honored not the image of the Beast, be slaine.*

Verse

Verse 16. *And he should make all little and great, rich and poore, free and bond, to haue a character in their right hand or on their foreheads.*

And the power of these prostibulous Clerks was so catholique and vniuersall, that they caused all kingdomes and nations (figured here by a numeration of their estates, conditions and callings, *little, great, rich, poore, bond, free,*) to confederate and vnite themselves by a resolute and determinate purpose of beleeuing and liuing after the lawes and prescriptions of Antichrist; which league of voluntary and resolute subiection, the Spirit calleth *the character of the Beast*: for as vnitie and loue in truth, and a resolute purpose to liue after the commandments of God, is the character and cognisance of the Lamb; so vnitie, conspiracy and banding against the truth, with resolution to liue after the traditions of Antichrist, is the crest and character of the Beast. Which profession of obedience was so studiously embraced, and with such ioy receiued of all the clients

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and

and creatures of Antichrist, that the Spirit saith, they did no lesse pride themselves in their errors and abominations, then in the wearing of their bracelets & abilllements, deliuering it in manner of speech visuall with holy Scripture, when it intendeth to expresse an ardent and hearty affection approued both by word and action, by practise and profession, as Deut. 6. 8. and 11. 18. where the holy Ghost vseth the selfesame phrase, *in their right hand or on their foreheads.*

Verse 17. *And that no man may buy or sell but he that hath the Character or the name of the Beast, or the number of his name.*

AND in further proof that Antichrist and his apostaticall Clergie should driue the naile of their impietie home to the very head, the Spirit saith, that by them and meanes of their authoritie, it should be enacted, that none should trade or liue (for so much the inhibition of buying and selling doth inferre) but such as acknowledge and adore the prerogatiue

rogatiue royall, religion and discipline of the Beast and his holy Catholique Church (for so by a figuratiue kind of blaspheemie she must be called) as is confirmed by Antichrist himselfe, then named *Martin* the fift, in his Bull directed to the Inquisitors of hereticall prauitie (for so it pleaseth him to terme the profession of the truth) *nec domicilia habeant, nec larem foveant, nec contractus ineant, nec negotiationes & mercaturas exerceant, nec humanitatis solatia cum Christi fidelibus habeant, &c.* All which their dominering, rage or madnesse, the holy Ghost by way of preuision most admirably epitomizeth in these words, *And that no man may buy or sell,* (no one excepted out of the King of Babylons decree) saue those onely that carry his signing & fleshmark in their hands or hearts, as beasts doe in their fells, meaning such as vnder or aboueboard, priuatly or in publique, are obstinately & resolutely deuoted to liue and die as the Beast commandeth; which the Spirit vnfoldeth in saying, *but he that hath the character,* or are otherwise allied as it were by way of cognomination vnto Antichrist or his Church Catholique,

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 and are hereafter cleped Papists or Catholiques, reuealed in these words, *or the name of the Beast*; or last of all are found to adore within the very verge or lists of his reigne and Empire Pontifical, here buttred and bounded within the circle and comprehension of these words, *or the number of his name*, of which more at large in the verse following.

Verse 18. *Here is wisdom; he that hath understanding, let him count the number of the Beast, for it is the number of a man, and his number is six hundred sixtie six.*

THe holy Ghost intending to reueale in this verse the secret counsell and purpose of God concerning the period and finall end of Antichrist and his Church-dominion, prepareth his Reader to attention by a little short preface, intimating that it is the discouery of a mystery and point of high vnderstanding, saying, *here is wisdom*; wherein lest we should ouer-rashly iudge (as many haue done) the Spirt maketh choise of his auditors,

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ditors, and addeth for a barre, not he that will, but he that can and hath vnderstanding, let him audite and count the number of the Beast; *He that hath understanding, let him count the number of the Beast*; whom lest we should imagine to be a spirit or other creature of strange shape (as some haue vainly phantasied) the Spirit calleth him *a man*, saying, *for it is the number of a man*, comprehending by a Synecdoche vnder the word *man*, a successiue state and kingdome of men, after the speaking and stile of the Prophets: for so the Lord informed his seruant *Moses* to speake, *Let my sonne go*, Exod. 4. that is, let my people of Israel depart; and so in *Daniel*, vnder the forme and name of foure singular Beasts, are designed foure seuerall Monarchies, most of them containing a long succession of many Monarchs, *The Ramme which thou sawest are the Kings of the Medes and Persians*: after which maner of speaking, the Spirit speaketh also in this place, and vnder the name of *a man* presenteth vnto vs the whole race and succession of men of sinne, whose totall summe is one Antichrist, the bounds and limits of whose domi-

dominion and tyrannie, the holy Ghost impaleth within the circuit of a certaine sure prefixed period and determinate number of yeares, saying, *and the number of him is six hundred sixtie six.* Wherein many, as well ancient as late writers (as in the rest) they haue vainly imagined, that Antichrist is one singular person, which must sodainly start vp, and after three ciuill yeares and a halfe depart again; and that he must be by birth a Jew, and of the Tribe of *Dan*, when notwithstanding those cursed scatterbags haue neither Tribe nor shadow of Tribe left amongst them; and that he must reigne in Ierusalem, of which Citie and Temple, there is not any one stone left vpon another; and that he must kill *Enoch* and *Elias*, who are to appeare about the Kallends of Greece; with diuers other such legendary phantasies, neuer meant nor sent from God: so in this point also concerning the number of Antichrist, they haue giuen vp an account so farre from the audite of truth, as nothing can be more. And as men that thought it worth the labour to find a knot in a rush, so by a conceited framing and anagramming of

of letters, they haue endeououred to find out such a name as by characters might expresse the number 666; and withall might something square either with the name, nature, blasphemie, or residence of the Bishops of Rome, as *λαλεις, τειταν, αρ- νημα* for *αρνυμαι, λαμπερις, εκκλησια ιταλικα, μαομ·τις, αντημος, Remiith Adonikam, filius perditionis, &c.* whereunto also may be added the coniectures of *John Wickliffe, John Bale, Francis Iunius*, men otherwise of good and worthy memory in the Church of God; as also the coniectures of others as worthy and honorable as they, that haue referred the number of 666 to the time of Antichrists reuealing and yeare of rising, when notwithstanding it is a strange voice, and not known to the cares of the Scriptures, for the word *number* to be vsed for the beginning and rising of any terme of time limited and predicted by the Prophets, but onely for the end, period, and determination thereof.

But if it were lawfull to smile in so graue an inquisition, amongst all phantasticall charmes and cabalisticall coniectures vpon this word *number*, there is none

none more ridiculous then that which most pleaseth out Rhetoricall Rhemists, who by a rare supputation of characters, haue as roundly found out the Beasts number, as the Sodomites did the doores of *Lot*, in the name *Luderus*, which in the Almain tongue is the name of *Luther*: and although we are sure, they cannot so much as thinke vpon the poore Frier *Luther*, but for very feare they stinke all the world ouer; yet this deuice so tickleth the Clergie of Antichrist, that they pretend to laugh for ioy. But as for their prefixed time of three naturall or ciuill yeares and a halfe (which they allot to the reigne and rage of their Antichrist) it doth so vneuenly square with *Luther* or Lutherans continuance, that these miserable Serdonians are faine to eate their word, and to endure the foolish world to laugh at them, whiles as dying they faine would seeme to laugh at it. But to leaue these cursed leaders of the cursed blind, and returne againe to those that haue thought to calculate & find out the mystery of Antichrists number 666, in a word, we say, they are de-
ceiued and erre, not knowing the power
and

and construction of the Scripture. For first, by the word *name*, deliuered in the former verse, in these words, *or the number of his name*, is meant the very existence and person of the man of sinne, by a proprietic of speech common to holy Scriptures, as *Acts 1.15.* *Apoc. 3.4.* and *11.13.* where (by an Hebraisme) *names* signifie *men*, and are conuerted with the parties and persons themselues, as the name of God in holy Scripture is often taken for God himselfe: and therefore as in the former verse the Scripture calleth it *the number of his name*, so in this verse he calleth it *the number of a man*, vnderstanding by a *man* (as is afore said) the total summe of that succession of beastly men, which make and constitute the existence and person of one Antichrist: and by the word *number*, is meant the fatall end and finall determination of their reigne and gouernment; for so the finger of God speaketh to *Baltazar*, *God hath numbred thy kingdome*, that is, God hath ended and finished the dayes of thy kingdome: so that *the number of his name*, or *the number of the man*, is nothing else but the period and finall determination of the vsurped
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tyrannie and domination of Antichrist; which the Lamb the Lord and preseruer of Israel, for the glorie of his name, consolation of his Church, and confusion of her foes, with a mighty and outstretched arme shall bring to passe in the year which shall be 666.

Forasmuch as the egge of Antichristianisme was laid in the dayes of *Innocent* the first, successor to *Anastasiu* the first also of that name, in the year of salvation 406, as is before declared; and that by expresse commission there was furthermore granted to the Beast, his heires and successors 1260 yeares, for the hatching, fostering and perfecting this child of perdition and mystery of iniquitie, which being added to 406, by rule of true audite must needs verifie this admirable iudgement, which the Spirit of God hath here denounced and determined to make good vpon him in the year which shall be 1666. In which account and discouery of his end, the holy Ghost of purpose leaueth out the millenarie number, as not onely knowne perfect and immutable (for that these vile and euill dayes shall not exceed more thousands

sands then one) but as respecting also the common vse of all nations, as well Hebrewes as Gentiles, who in their stiles (for breuitie sake) do no lesse often speak and write by the imperfect number, omitting the millenary, then after the perfect adding the millenary, as *Munster* well obserueth. And in that year my Lord of Rome shall lay downe his proud waues; and although he fortifie neuer so strong, and lay his foundation as low as hell, and build his turrets as high as heauen, and place his Miter about the starres, yet in that day he shall die the death of the vncircumcised, and perish like the Amorite, whose fruit is destroyed from aboue, and roote from beneath; and the multitude of his offences shall consume the multitude of his forces; and it shall be more possible for him and easie vnto him to weigh the fire, or measure the wind, or call againe the day that is past, or recouer the verdure of the withered grasse, (as a holy one saith) then to auoide this counsell and decree of his downfall here determined by the Spirit against him, saying, *and the number of him is 666.* And then all kingdomes and people

Vide Calendarium Hebraicum Sebastiani Munsteri.

AN Exposition of the

ple shall see the eternitie of that eternall citie (as one of her owne calleth it) and the immortalitie of her soule, meaning the soueraigne power and supremacie of her Cefars and high Priests, to wither, die, and forsake the earth for euer: and as Babylon her mother left vnto her the inheritance of her pride and prophanations, so shall she also leaue vnto her the heritage of her death and iudgements: for as her glorie hath been great, so shall her dishonour, when all her excellencie shall be translated into shame and sorow.

Now therefore as King *Balthazer* cried aloud when he saw the hand-writing against him, that they mould bring the Caldeans, Astrologians and Inchanters to reade and interpret; so thou that once and long before our dayes hast been deemed by lawes of all nations a power so soueraigne & holy, call now about thee thy Councell and thy Clergie (who call themselves Good men, learned and wise, whose onely grace is to loue antiquitie, grauitie, wisedome and constancie,) call them I say, cloath them with purple and chain them with gold, yet shall they not deliuer thee frō this iudgement to come;

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but as the mill-stone which the mightie Angell took and cast into the sea, which may not rise and floate againe, with such violence thou and thy Church in that houre shall be throwne downe, and shall be found no more. And all such Kings on earth, or rather Kings of earth, whose loue thou hast stolen, to the losse of their soules, that haue liued in drunkennesse, delights and wantonnesse with thee, shall weep and waile for thee (as for their first borne) when they shall see the smoake of thy torments ascend, and the apples which thy soule lusted after, to depart from thee, and no man to buy thy trash and commodities any more; for that God which iudgeth thee is a strong Lord, and thy derision shall be the ioy and Alleluia of Sion.

But her faire and halcyon day may not long endure, before the Lord (that with iustice iudgeth and fighteth) shall come in the clouds of heauen, to render vnto euery man according to the ways wherein his heart hath walked, as more directly is reuealed in the 20 Chapter following. But as cōcerning the day & houre of the coming of that Lord, who for the glorie

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of

114 . . . *An Exposition of Ec.*

of his name shall bring these things to passe, it is fast sealed vp in the treasure of God, far beyond the aime of all his seruants in earth, or Angels in heauen; and yet his beloued seruant *Daniel* is bold in spirit, and layeth downe the yeare to be the five and fortieth yeare (according to his Caldaicall supputation) after the consumption and extermination of Antichrist, that it may be fulfilled which was spoken by the Prophet, *Verily the Lord of hosts will doe nothing, but he reuealeth his secrets unto his seruants the Prophets.*

Amos 3.

FINIS.
